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the arts of the mere politician. The purely industrial ability of a bureaucracy tends therefore to fall below that of a body of private *entrepreneurs*, the survivors of the economic struggle under free competition. On the other hand, a bureaucracy under the conditions of preferment prevailing, for example, in Germany, will probably have a higher standard of duty, a larger sense of responsibility to the people and to the future, and a more humanitarian spirit. It is hardly possible, for example, to conceive of the bureaucrats in control of the Prussian system of railways permitting such an industrial blunder as that lately perpetrated by our own anthracite nobility, or to imagine the Austrian forestry administration absolutely devastating forest growth to the detriment of the future as is the common practice of our lumber barons. No one can question the power of unrestrained industrial competition to produce results, but the results are not always beneficent. A country where it is impossible to obtain unadulterated foods and medicines, where the forest areas and watersheds are being recklessly denuded, where railway travel is perhaps more hazardous than anywhere else in the civilized world, where half a dozen magnates can deprive millions of necessary warmth—such a country is the United States, the land *par excellence* of private initiative and free competition. Such a country still has something to learn from the bureaucracy of Germany, if not from that of France.

C. C. CLOSSON.

SEATTLE.

Comment la route crée le type social: Les grandes routes des peuples: Essai de géographie sociale. By EDMOND DEMOLINS. Vol. I. *Les routes de l'antiquité.* Paris: Firmin-Didot et C^{ie}, 1902. 12mo, pp. xii + 462.

THE shores of Puget Sound have the climate of England, but old Chief Seattle neither looked nor spoke very much like William Shakespeare. Southern California closely resembles Palestine, yet it has never seen the birth of a religion capable of meeting the devotional needs of the civilized world. Arizona has all the warmth and dryness of the Sahara, somewhat intensified, indeed, in certain specially favored localities; the climate of Maryland could be matched more or less closely in parts of France, that of Nebraska in Poland, that of Montana in the Russian empire; yet how different in the case of each of these New World localities is the civilization, past or present, from that prevailing in its Old World climatic prototype!

Along some such lines runs the obvious answer to the claims of the cruder branch of the environmental school which seeks to explain either physical or psychical differences between social groups purely on the basis of the natural features of the regions of their habitation. When, for example, it is urged that the natural causes which produced the peculiar physiognomy of the American Indian are already causing the reappearance of certain characteristic features, such for instance as the high cheek bone, among the present white population of America, the natural answer is that within the United States is to be found a sample of nearly every climatic or topographical condition occurring anywhere on the inhabitable part of the globe. If the hot everglades of Florida produce high cheek bones, what is the probable facial effect of never-thawed mining camps of Idaho, of the parched, hot desert of the Colorado, or of the well-nigh continuous rain of the Alaskan coast? Are the hotelkeepers at Jacksonville, the miners of Cœur d'Alène, the station hands who manage to exist at Yuma, and the salmon packers of Kadiak Island all getting high cheek bones as a result of "the American climate?" If so, the said American climate must have an underlying uniformity not apparent to the ordinary observer.

To the anthropologist there are, indeed, "tongues in trees, books in the running brooks, sermons in' stones." But they are not so simple of interpretation as commonly implied in the statements of what may be called the ultra-environmental school in anthropology. The physical and psychological differences among men and between different social groups must no doubt be referred ultimately to environment. Still the environment which counts is not simply the present habitat, but the environment through which the ancestry has passed and which has selectively determined the type that has survived or become dominant within the group. The product or stored up result of this past selective environment is what is meant by "race" as currently employed. Race is therefore only the proximate explanation of social fact of which the ultimate explanation is the selective environment of the past. But race is none the less, for all practical purposes, the important thing. Present environment can only gradually and imperfectly overcome past selection—petrified in race. Transplanted to America a North-European becomes almost instantaneously an American, an Alpine or East-European more slowly, after the lapse perhaps of some generations, a Chinaman or Negro—when? To ignore race and trust to the transforming effect of environment is to throw away the results of ages.

The racial factor is therefore, or ought to be, of fundamental importance in present-day politics and social science. That Demolins perceives and emphasizes some aspects of this truth in his one merit which outweighs many faults. An extreme environmentalist, he seeks his explanation nevertheless not so much in the habitat where the given type now exists as in the environment through which its ancestors have passed, to which they have been forced to adapt their life, by which they have been weeded out and selectively adapted. Take, for example, the Chinese. China is a country of magnificent distances, of far-reaching waterways, of tremendous resources—a country that ought, it would seem, to have produced a race of Pierpont Morgans, Thomas Edisons, and James J. Hills. Yet the Chinese are, as a race, of an essentially retail habit of mind, slaves of routine, timorous of change. While personally I think the explanation is to be found, as I have elsewhere indicated, mainly in the retrogressive selection of a social and political system that has weeded out or practically rendered sterile all men of pioneering or original genius, allowing only the servile to succeed, still I must admit the ingenuity and logical force of Demolins's explanation, and that quite apart from any question as to its historical accuracy. For Demolins, the narrowness of outlook of the Chinese mind is the inherited product of the passage and sojourn of the progenitors of the modern population in the confined defiles of Tibet, where agriculture and the other activities of life were necessarily petty and circumscribed. In his view the modern Chinaman has not outgrown psychologically the narrowing valleys of Tibet. The pre-Chinese traversed a "route" that was distinctively narrow-gauge, and their descendants are as yet unbroadened even by the splendid spaciousness of the terminal facilities which they now possess.

In short, the explanation of human differences is not simply habitat, but "route." We humans are, if not birds, at least featherless bipeds of passage; and in the physical features of the lands of our past sojourn is to be found the explanation of our present peculiarities. If mankind were to start afresh and follow the same world itinerary, the history of civilization would be flattered by a pretty precise duplicate of itself.

The progress of humanity becomes thus a personally conducted tour with Demolins as guide and chaperon. For this position our author lacks certain rather necessary qualifications. The most important lack is an utter failure to recognize the climatic changes that have

occurred since the advent of man on the stage of events. For Demolins climate is apparently the same yesterday, today, and forever. Even the glacial period "cuts no ice" in his ideas of weather-lore, and naturally no account is taken of such minor matters as the changes that have occurred in the distribution of forest areas or of such geological innovations as, for example, the submersion under the North Sea and the Baltic of much of the once inhabited territory of northwestern Europe.

Of prehistoric anthropology and archæology Demolins takes no more reckoning than of geology and prehistoric climatology. Without these guides, the "grand tour" to which he endeavors to conform the migrations of mankind is largely a product of subjective imagination. In fact, it is not always quite clear whether the author is endeavoring to follow the presumably actual succession of events or a sort of logical or schematic evolution from simple to complex environments. This is notably the case in his choice of the pastoral life of the steppes as the initial point of departure. From the tone of the discussion it would appear that Demolins conceives mankind as making its terrestrial début amid a pastoral scene of waving grasses, and already provided by the property man of the establishment with numerous equine herds which afford a ready means of lacteal sustenance. Yet I am not prepared to say whether our author really regards the *koumiss age* as actually or only as logically prior to the ages of stone, copper, and iron.

In the complex life of man under varied climes no single scheme of industrial or social evolution has been universally followed. Still it is probable that the pastoral stage with which Demolins sets out has been everywhere a comparatively late development. Men learned to pluck fruit, dig roots, and in most cases to capture game long before they mastered the dairy business even in the simple form in which it is still practiced on the Russian steppes.

In general, the neglect of the positive evidence of the archæological sciences renders our author's present work valueless as a historical account of human migration. Nevertheless the book has, as already suggested, a certain merit as emphasizing what is in some ways a new point of view in the study of man's evolution. No field of study is more promising than the tracing of group-characteristics to the selective effect of the environments through which the progenitors of the different groups have passed. But the proper method of approaching the subject is not simply the Demolinian apotheosis of the geography

of the world as it exists today. This alone throws darkness rather than light on the problem. The equipment that is needed is a combination of the results of a whole group of sciences, of which the chief are geology, archæology, prehistoric and historic climatology, and anthropology. Indeed, in many of these fields the results are still to be worked out before they can be applied to the problem of human evolution. The field is properly one for the co-operation of a group of specialists working from a common point of view. Such a group of specialists working co-operatively might within the limits of a generation lay the foundation for a social science worthy of the name.

C. C. C.

Burma Under British Rule and Before. By JOHN NISBET. London: Constable & Co., 1902. 2 vols, 8vo, pp. 912, with maps.

THIS is a book of rare quality. It affords far the best insight into Burmese life past and present that has been or is likely to be given. The writer has had unique opportunities. No one sees more of the life of the people in a British dependency than the conservator of forests. Mr. Nisbet held this position in Burma and at a period during which the transition from the old order to the new was beginning to be evidenced. There was an opportunity, therefore, of presenting what has been as well as what is and what is to be. Fortunately in this position of vantage there has been a man with a genius for observation and a power of direct depiction. At first the reader meets a bare date-strung outline of Burmese history, which is informing, but not entertaining; but we soon find that we have fallen in with a new Herodotus—a man with an endless curiosity and a rare sense of the values of men and things.

The first volume and three chapters at the beginning of the second volume are devoted to political and economic topics. A very interesting account is given of British relations to Burma in the early days and of the causes leading to intervention in Lower Burma and ultimately to expansion into Upper Burma. Prominent as a factor in the latter movement was the distrust of French diplomacy, and Upper Burma furnishes one more illustration of how at least the history of expansion repeats itself. Following an account of the pacification of Burma after 1886 are several chapters of the most valuable character.